

THE
TRIUMPH
OF
TRUTH.
VOL. II.

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OF
TRUTH
VOL. II

LONDON:
Printed for T. Cadell, in the Strand.
MDCCLXXV.

THE
T R I U M P H
O F
T R U T H.
VOL. II.

L O N D O N:
Printed for T. CADELL, in the Strand.
M D C C L X X V.

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11.10.1941

The following is a list of the names of the persons who have been appointed to the various positions in the Department of the Interior, for the year ending June 30, 1901.

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THE
T R I U M P H
O F
T R U T H.
VOL. II.



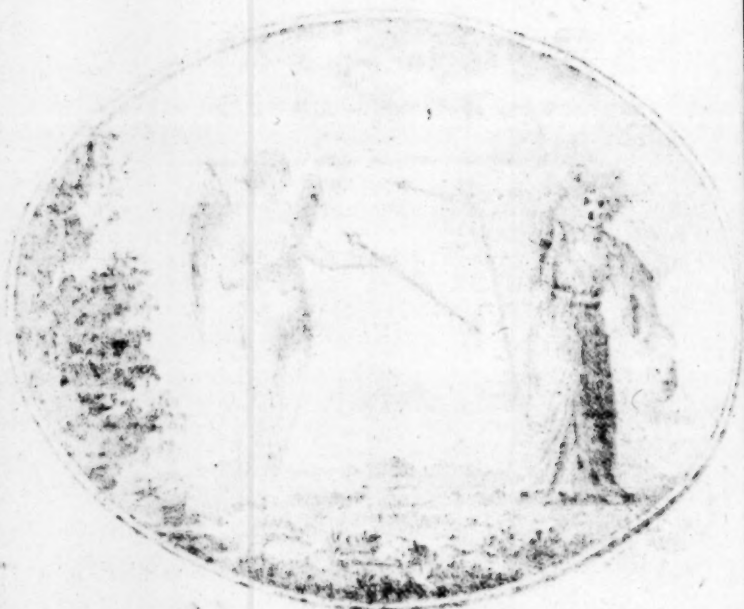
*Magna est Veritas, & prevalebit.
Let Falschood, as she may, assail,
Truth e'er stands firm, & must prevail.*

L O N D O N :

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M DCCLXXV.

THE
H. R. U. M. P. H.
T. R. U. T. H.
V. O. L. I. I.



THE
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~~long to that profession he was like~~

~~other men. I believe he would~~

~~have had many good qualities, if~~

~~the necessity of living like his fel-~~

T H E

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over them.

Mr. De Janson, faithful to that

IT seemed as if there had been
purposely assembled at Mr.
Janson's every body who could give
me a general idea of the World.
My Uncle, a Farmer-General, and a
Favourite of Fortune, had a Levee
not a little numerous. I will not
attempt giving the picture of
this Uncle: except some ridicu-

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~~lous strokes which naturally be-~~
~~long to that profession, he was like~~
~~other men. I believe he would~~
have had many good qualities, if
the necessity of living like his fel-
low-members had not cast a cloud
over them.

MR. De Janson, faithful to that
title which his station gave him, had
taken a great deal of pains to gain
one of the best Cooks in Paris; and
the success of his pains we now
experienced. A supper where Taste
was carried to the utmost profu-
sion, drew from the greatest part of
his guests compliments without
number. "It must be confessed,"

replied

replied he, with an air of satisfaction, "that my Cook stands alone: and indeed the Duke of B— has neglected nothing to induce him to leave me; but a hundred pistoles added to his former appointment has confirmed him in my service."

I was curious to know what were the wages of this extraordinary man, and I learned that he received annually a thousand crowns without the Turn of the Staff. This expression was new to me. My Uncle told me what was the meaning of it; and added, that he made it a rule to wink at small faults in these people, when they had merit in their way.

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THE conversation rolled a long while on this subject, in which I took but little part. I studied the countenance of each guest, and among twenty persons, who were present, there was not one who did not distinguish himself by some ridiculous singularity, besides those which he had in common with others. But he who fixed my attention most, was a Gentleman placed at the lower end of the table between Mr. Janson's two sons; he appeared a stranger, and not one of the guests deigned to address him in conversation. His mortified air convinced me that he felt all the contempt which was
shewn

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shewn him : he seemed uneasy when he was obliged to call for any thing ; and I remarked that the servants never served him, but when they had nothing else to do.

I COULD not help wishing to know the reason why this man was in a place where nobody seemed to take notice of him. I had very soon an opportunity of satisfying my curiosity ; for when the dessert came on table, he went out with my Cousins : I then asked my Uncle, who this mute person was.

“ HE is,” replied he, “ a Pedant, who teaches my Sons to
B 3 “ bar-

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“to barbarize some Latin words.”

“as a person who has not com-

“mon sense, and yet thinks himself

“the most learned man in France.”

This reply of my Uncle's gave occasion to a discourse on Tutors.

“It is a singular truth,” said one

of the guests, “that this set of

“people are proper objects of ri-

“dicule. The most part join to

“middling abilities an insupport-

“able presumption, without the

“least knowledge of the World,

“which they ought to be acquaint-

“ed with to be able to instruct

“their Pupils. Such is the man

“whom they call a Preceptor.”

“It

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“It astonishes me,” replied I, addressing myself to my Uncle, “that you should intrust to the care of such a person all that you hold most dear. Every thing depends on the first impression; the heart of a child is as soft as wax, which easily takes the print. Of what importance, then, is it to put it only into the hands of people of distinguished merit? What pains should we not take in the choice of such persons?”

“You are in the right,” said my Uncle; “it were much to be wished that people of merit would employ themselves in that way; but

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“the misfortune of it is, there is
“no choice: except a very small
“number, they are all such as you
“have just now seen.”

“I CAN easily conceive it,” replied I; “and if you will permit me,
“I will convince you that it is im-
“possible for a man of merit to be
“willing to accept of such an em-
“ploy.”

“COURAGE, Nephew,” cried Mr. De Janfon; “you will do me a
“favour to prove this impossi-
“bility.”

My timidity made me hesitate;
but making an effort to vanquish it,
I de-

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I demanded of my Uncle what he gave yearly to his Son's Tutor.

"FIVE hundred livres and my table," replied he.

"AND a thousand crowns to your Cook," added I, laughing.

MR. De Janſon, who did not want ſenſe, was ſtruck with this reflection, and convinced that it was juſt. "But," continued he, "a greater ſalary would be more than equal to the deſert of the perſon you have ſeen this evening; would it not?"

"YES,

"Yes, certainly," said I; "but
 "it would encourage men of supe-
 "rior talents to take upon them so
 "important an employ, if they
 "were paid in a manner worthy
 "their abilities. The education
 "of Children is, as I have be-
 "fore said, the most essential
 "thing in the world, and Parents
 "are the people whose duty it is
 "to give it them: if, therefore,
 "their avocations or their inabili-
 "ties will not permit them to do
 "it themselves, they ought to spare
 "no pains to find one capable of
 "supplying their deficiency; and
 "having found one, it ought to be
 "their care that he is rewarded and
 "respected. A Father should
 "transfer

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“ transfer to him his own author-
“ rity, and exact from his chil-
“ dren the same duty to be shewn
“ to their Tutor, that they shew to
“ himself.”

As soon as I had done speaking,
I threw my eyes on my Father, fear-
ing I had said too much; but the
air of satisfaction that was spread
over his face assured me of the con-
trary.

MORE gay conversation now took
place of, perhaps, the most seri-
ous subject that was ever treat-
ed of at the table of a Farmer-
General. It was very late in the
evening

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evening before we parted, and my Uncle, when we took leave of him, gave me praises, which flattered me the more, as they were sincere.

THE following days were spent in indispensable visits. My Uncle waited with impatience for our being free, that he might make us partake with him the pleasures which in Paris are every day springing under the feet of people of large fortune. This life, thus varied and made as agreeable as possible, did not fill my desires. Accustomed to reflect, I sighed for that tranquility which would leave
me

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me some moments to enjoy my own thoughts. My Father, whom I made acquainted with my inclination, assured me, that as soon as he had paid what was due to good manners, he would permit me to follow my taste.

THE time of Vacation being passed, and Paris every day growing more and more tumultuous, he was willing to give me some relief; and proposed going to Rouen to see a relation who had written to invite us. Nothing could be kinder than the reception we met with. He was a man of considerable fortune, who
had

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had been a widower some years; he had only two children, a son who was then with him, and a daughter who was a Nun, in a very austere house at Paris.

WE did not see Mr. De Coucy (that was the name of our relation) till very late the day we arrived at Rouen; he, as well as the whole city, were engaged at the unravelling of a fatal Tragedy. I am persuaded the Reader will not be displeased to have a detail of this event.

MR. Patrier possessed great riches, and had only one Son, in whose education

education, he spared nothing. The Son answered the wishes of his Father, and there was reason to hope so perfect an union would not have ended but with life: but an unfortunate passion tore from both that tenderness which seemed to be eternal, and plunged them into the greatest crimes, and soon into the misfortunes which inevitably follow guilt.

YOUNG Patrier made an acquaintance with a girl, who lived in the best part of the town. Birth, wit, talents, all seemed to contribute to render her accomplished. Patrier found her so, and soon became the most

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most amorous of all men. In spite of the disproportion that there was betwixt his fortune and hers, he flattered himself, that his Father would not obstinately render him miserable, by refusing to unite him to the only person whom he thought capable of making him happy for life. What was then his astonishment when his Father, by a caprice of which he could never divine the motive, absolutely refused him his mistress, telling him he had other views for him.

DURING some months, our Lover used every means in his power to touch the heart of his Father; and finding it in vain, the violence which

which he used to tear from his heart a passion which could not subsist with the respect which he owed to the Author of his being, threw him into a disease which brought him to the gates of Death. Happy had it been for him, if Fate had then cut short his days, and preserved his virtue. The strength of his constitution, and the care which was taken of him, restored his health: but seeing that the danger he had been in had been insufficient to soften his Father, he thought he owed nothing to his tenderness; and hearkening only to his despair, he dared to marry without his consent. The

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Father did not appear surpris'd at this action, but sent for a Notary, and coolly disinherited his Son, appearing absolutely to forget he was any longer a Father ; he even went so far as to plunge himself into the most frightful debauches, and made his house a seraglio for the most abandoned wretches. Not contented with spending his yearly income in riot, he lessened his estate, by selling part of it. So strange a conduct astonished the whole Town ! Those who had most highly disapproved of the Son's marriage, felt themselves touched with compassion for him.

THE

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THE young Man and his Wife lived the first years of their marriage on what he had carried with him; but his family growing numerous, he was very soon reduced to the greatest necessity. A thousand times, with his young ones, he watched the moment when he could find his barbarous Father in some houses where he had access, and throwing himself at his feet, conjured him to have pity on those innocent victims of his wrath; a hundred times the most considerable people in the place employed themselves in endeavouring to soften him in

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favour of this unfortunate family; but he always replied, he never had but one Son, and had looked on him as dead from the moment that he was married.

ALL the friends of this unnatural Father abandoned him, and he was reduced to the society of a few miserable wretches, who thought only of enriching themselves by his dissipations. The Son subsisted a long while on the many succours which his friends procured him; but these resources diminished by degrees, and his Wife saw him obliged to manual labour, to procure bread for his wretched children.

children. Till then, she had engaged the esteem of the whole world, by her sweetness, patience, and good conduct. But whether she had naturally a bad heart, or whether misfortune had soured her character so as entirely to change it, she now began to murmur highly at the inflexibility of her Father-in-law, who was arrived at his sixtieth year, and much weakened by debauches. This gave occasion to a friend of young Patrier to say to him one day, in presence of his Wife, that he ought to comfort himself by hope of the death of his Father; for the Parliament of Rouen, who had a just indignation

for his behaviour, would undoubtedly, in spite of his will, put the Son in possession of the wreck of his fortune. Mrs. Patrier heard with pleasure this conversation; she looked on the remains of her Father-in-law's fortune as what would one day be her's; and in consequence of this idea, she considered his dispositions as a real injury done to her and her children.

THIS disposition led her very soon to wish the death of her Father-in-law; and as in spite of her wishes he continued to enjoy a perfect state of health, she conceived the horrid design of taking away his life.

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life. She communicated it to her husband, and represented so strongly the cruelty of his Father, and the sad situation of ten children, of which their family was then composed, that this unhappy Son consented to her proposal. He found an accomplice, who took the execution of it upon himself; the Friend whose fatal discourse had given birth to so criminal a thought was gained, and he was promised 10,000 livres as a reward for the murder.

MR. and Mrs. Patrier passed the evening which was to close the days of their wretched Sire, at the house of a friend, who had invited

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them to a Christening. Such a quick progress had they made in guilt, that they shewed in their first essay an intrepidity, of which we should have thought the most hardened criminals scarcely capable. Never had they appeared more gay and tranquil. It being summer, they did not part till day-light. They had been at home some few hours, when news was brought, that their Father's neighbours had been alarmed by seeing a ladder against his window; that they had acquainted the Justice, and were preparing to break open his chamber, his servants having in vain knocked at his door.

THE

[THE Son, without being disconcerted, was running like others; but he was prevented by one of his Friends, who told him, that they had found his Father assassinated, and advised him and his Wife to secure themselves, as he thought they had reason for fear.

PATRIER rejected this counsel with disdain; and as it was publicly said, that They only could be accused of the murder, whose interest it was to commit it, he was put in prison, and made in his own name to search for the assassin. He had nothing to fear from this search. Drouin, who was the murderer,

derer, had sent to Mrs. Patrier a box of ivory, which was to be the signal by which she was to know that he was embarked for England.

THOUGH there was no one proof against the Wife of Patrier, she was arrested, as well as the servants of the deceased; but those were soon discharged, and all the suspicions fell on him who had really committed the murder. Drouin was a mason, and he had ordered one of his masons to carry a ladder and set it against the house of the unhappy deceased. The labourer, who knew his own innocence, declared

clared this circumstance, which, joined to the absence of Drouin, convinced the judges that he was the murderer. But Drouin had never had any thing to do with Patrier the Father; he was an intimate friend of the son: these circumstances appeared sufficient to the Judges to detain the Son in prison, as well as his Wife. They were confined four years, at the end of which time he went out under a guard: but as he had been arrested at the suit of the Procurator of the King, it was necessary he should be cleared by law; and he and his Wife returned back to Paris for form-sake only, their

their affair being to be finished the next day.

BUT if they escaped the eyes of men, they could not those of Heaven. That very day a man, who covered his face with his cloak, came to the prison; and demanded to speak to Patrier. The Goaler, who thought he recollected Drouin even through his disguise, introduced him; but having taken care of the doors, he placed himself in a corner, where he could hear all that passed between him and the prisoner.

“AH wretched man!” cried Patrier, when he perceived him, “at
“ what

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“ what a time dost thou present thy-
“ self! Have you resolved we should
“ all be lost together? In a few days
“ I should be in a state to recom-
“ pense the service you have done me:
“ hasten to depart, if it is not yet
“ too late, and expect to hear of
“ me by the first opportunity.”

DROUIN heard him with a mourn-
ful air, and raising on Patrier a dis-
tracted eye, “ Of what service can
“ your promises or your benefits
“ be to me, when I carry about
“ me a Fury, which leaves me not
“ a moment’s repose. For these four
“ years that I have lived in Eng-
“ land, I have been torn by re-
“ morse ;

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“morse; and not being able any longer
“to support my being, I am come to
“expose a life, which is grown odious
“to me thro’ the most cruel torture.”

PATRIER and his Wife, con-
founded at such discourse, threw
themselves on their knees before
Drouin, and employed alternately
caresses, prayers, and menaces; in
fine, they prevailed on this new
Cain to go back to England, and
promised very soon to join him,
and share their fortune with him;
which was still considerable, maugre
the dissipations of the defunct: for
they did not doubt having the
power to set aside their disinherit-
ing.

ing. But the Goaler, who from the first words of this conversation had known what it was upon, advertised the Judges. Drouin was taken and thrown into a dungeon, and Mr. and Mrs. Patrier were put into closer confinement. They were all tried, and the unhappy Drouin was condemned to be broken on the wheel, and Patrier and his Wife to be burnt alive, being drawn on a hurdle to the place of execution.

THIS dismal scene being in the beginning of the evening, had drawn all the town together, Mr. De Coucy was there, and much surprised.

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surprised to find us at his house at his return. Tho' he was still full of the melancholy spectacle which he had seen, he was not remiss in doing the Honours of the Table, and shewing every mark of the pleasure he had in seeing us.

THERE was nothing talked of during supper but the sad fate of Patrier and his Wife; and I was so struck with this event, I could not help reflecting on it all night, and thinking how much the heart of man deceives itself, and how little we can reckon even on the best dispositions.

“A SINGLE

" A SINGLE passion gaining the
 " ascendancy being sufficient to
 " taint the most amiable character,
 " Obstinaey destroyed in the heart
 " of Patrier the Father, the natural
 " sentiments of Justice and Huma-
 " nity. The desire of revenging
 " himself on his Son, plunged him
 " into the most shameful excesses,
 " and the most distant from his for-
 " mer character : he became oppro-
 " brious, hateful to his family, and
 " paid for his cruelty by his life.
 " Patrier, the Son, by giving up
 " his heart to love, lost the respect
 " and affection which he owed his
 " Father ; he became the murderer
 " of him who gave him being, and
 " ended

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“ended his own days by shameful
“and painful tortures. His Wife,
“the companion of his crime,
“shared his punishment, and their
“miserable posterity inherit no-
“thing from them but a disho-
“noured name. How important,
“then, is it to examine our own
“hearts, and to stifle in their birth
“those passions which would other-
“wise be too strong for us!”

THESE Reflections, as I have
before said, occupied me a great
part of the night. I was buried in
a profound reverie, which hindered
me from conversing much with Mr.
de Coucy. I had heard at Paris
a cha-

a character of the Normans, which certainly was no flattering one : I was much surprised to find no resemblance between the picture which had been drawn for me of them, and the original. But that which struck me most, was the easy and agreeable manner with which they took all the railleries that were made on their country.

I was curious to know the reason of the Normans being so generally taxed with breach of trust, and I asked the original of this calumny ; but no one could possibly tell : only they assured me, that it was a slander which had no foundation

but the behaviour of some of the lower sort of people, where Education had not corrected Nature, which naturally inclined them to cunning chicanery ; but the better sort of people are as distant from these faults, as those who would be looked on as the models of probity.

WE passed a month at Rouen in the most agreeable manner ; and that which made our pleasure perfect was, that Mr. De Coucy, who for five years had been disordered with a sciatica, which had given him dreadful pain, was absolutely delivered from this infirmity, which would not permit him to go out of Rouen.

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Rouen. He had not seen his daughter for a long while, and he proposed accompanying us to Paris, where we were daily talking of returning; to which proposal we consented with joy.

EVERY thing was ready for us to depart the following week, when he received a letter by express, which brought an account of the safe arrival of a Brother who had been absent three years, and was supposed to be lost; he was desired by this letter to set out immediately for Dieppe, where the vessel was arrived, after having escaped a thousand dangers.

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WHATEVER desire Mr. De Coucy felt to see his Daughter, he thought it his duty to congratulate his Brother on a return so unhopèd-for. I had never seen the sea, and we agreed with pleasure to be of the party. We took post the same day, and getting to Dieppe that night, we found all the town rejoicing at the return of this ship. Every body pressed to embrace a relation or friend whom they had mourned as dead.

MR. De Coucy's brother received us with all imaginable politeness, and engaged us to accept a supper on board: we were twenty

at

at table, and nothing could be more elegant than our entertainment. We passed the evening with the utmost chearfulness; the sea was as smooth as glass, and I could not cease admiring it; when a sudden storm arose, which was the more dangerous as we had not guarded against it, believing ourselves to be in safety. We quitted the table with dread: the Captain fired the guns as a signal of distress; in an instant the shore was covered with people, who could only offer up prayers for our preservation, the swell of the sea being so great that it was impossible for them to give us any assistance.

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THE Captain, after having done all that could be done on his side, came to tell us the only hope we had left was take to the boat. "I am afraid," says he, "I cannot resist the violence of the waves; but we are not far from land, and some lucky chance may throw you on it." We used our utmost endeavours to persuade him to make the same attempt with ourselves; but he absolutely refused to quit his ship.

'TILL this moment we had kept in the Captain's cabin, in order to keep the deck clear for the sailors to work; but on coming out of it, what

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what a frightful spectacle presented itself to our eyes ! The shore was covered with people, as I before said. Father Canville, the Jesuit, with a cord round his waist, which was held by eight men, was advanced so far into the sea, that it reached his neck. The Mariners had ceased to work the ship, which let in water on every side, and threatened to split each moment. The Sailors threw themselves into the sea with a desperate wish of gaining land. The Jesuit gave them absolution at a distance, and exhorted them with a loud voice to implore the mercy of God ; but the roaring of the waters would not long

long permit these poor people to hear him ; and they were soon buried beneath the waves, which almost covered Father Canville. One of these unfortunate wretches being dashed against the ship, was caught hold of by a piece of iron, and remained nailed to the vessel till it was entirely broken to pieces.

THIS was the scene which met our eyes at the instant that we descended into the boat, and looking on death as unavoidable, we exchanged our last adieus. My Mother seemed to forget the weakness of her sex, and with a tranquil countenance exhorted us to make
a wil-

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a willing sacrifice of our lives to God : she held me in her arms, and seemed to feel only for me. The people on the shore held out their hands, and threw out cords, endeavouring by their gesture to encourage us. But when we had with difficulty got half way towards them, the violence of the waves overset our boat.

EXPECT not I should be able to give an account of what passed in my mind at this instant in which Death appeared inevitable : it was a confusion of thought which can only be felt. I preserved my senses some few moments, and held my
Mother

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Mother fast in my arms ; but I was soon incapable of thinking either of her or myself ; and it was not till afterwards that I learned the sad circumstances of our shipwreck. The sea threw the greatest part of us on the shore, and the people used every possible means to restore us to life. But, alas ! all proved ineffectual with regard to my unfortunate parents. I was the only one in whom was seen any sign of life.

THE strength of my constitution in a very short time brought me perfectly to myself ; but how sensibly did I then feel my irreparable losses ! A particular support from
the

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the Omnipotent was necessary to reconcile me to them. I submitted without murmuring to the decrees of Providence; but had not strength enough to prevent myself from falling a prey to silent Grief.

A LONG sickness brought me often to the gates of Death. At length Religion came to my aid, and by degrees restored my tranquillity. I still, indeed, wept the loss of Parents and Friends so justly dear to me; but was not so selfish to wish them to lose that eternal happiness they now enjoyed, for the sake of keeping them with me.

I WAS

I was in this disposition when I retired to Paris, after having taken proper care of the effects of Mr. De Coucy, to whom I was principal heir. I did not enter that City without an uneasiness which seemed to presage the dangers to which I was going to be exposed—Alone, inexperienced, master of a large fortune, at an age when our passions are generally too strong for our reason.

MR. De Janson, my Uncle, whom I had apprized of my misfortunes, came to meet me at St. Dennis's, and would not suffer me to lodge any-where but with him.

“ You

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“You may be as free at my house,
“as at your own,” said he, “and
“Solitude would only cherish your
“melancholy.” I accepted his civility with thanks, but determined to remain at Paris no longer than was sufficient to learn some things I was desirous of acquiring.

I REGULATED my time, so as to have some leisure for amusements, the greatest part being employed in useful exercises. I owed a visit to Madame De Coucy; I waited on her at her Convent, and was admitted to see her as soon as she had learned my name. I had informed her by letter of our mutual losses, and she could

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could not restrain her tears at the sight of me.

I WAS dazzled at the first view of my amiable Cousin. The plainness of her dress seemed to heighten her beauty. I attributed the sensation which seized me at the sight of her, to the remembrance of our misfortunes, which for some time prevented our speaking.

SHE first broke silence, to enquire the circumstances of our shipwreck. My wounds bled afresh at this sad recital : and I placed the melancholy which I felt at parting with Madame De Coucy
to

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to no other account. Not was my desire to visit her at all suspected. Nevertheless, I found my taste for my usual avocations every day decrease: the idea of my Cousin filled all my thoughts.

BUT that which convinced me of my weakness was, the utter repugnance I felt at the proposal Mr. De Janson made of a match every way suitable: I then no longer doubted of a passion, which was the more violent, as I had entertained it under the name of Friendship.

WHAT words can express my regret at this discovery? What

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a trial ! I had resolution enough left to determine to see Madame de Coucy no more : but this victory was no easy one. The efforts I continually made to triumph over the thoughts which were so dear to me, impaired my health. I flew the society of my friends, and found no pleasure in any thing, but thinking in solitude, of my charming Cousin.

I SOMETIMES endeavoured to justify my passion to myself ; but calling to mind my first principles, I could not help owning it directly opposite to them. It was then that I felt in its full extent the loss I had

had sustained. How useful would the advice of my virtuous parents have been upon this occasion! And how often did I recal to my thoughts the prediction of my Mother, who had assured me that my security was a proof of my danger!

It was at this critical juncture, when the violence of passion made me regret my knowledge of Religion, that I became acquainted with Mr. De Laborde. He was a man of distinguished birth, whose exterior conduct was such as might be a model to the rest of the World. He was beloved by all who knew

him, and his character was estimable to all who had heard of him. He enjoyed a genteel income, and lived in that state of mediocrity equally distant from superfluity and poverty, which is the happiest that man can know, if we may believe Philosophy.

He soon gained my confidence, and perceiving the chagrin which I laboured under, he never ceased importuning me till I discovered to him the cause. It is true, that in trusting him I did no violence to myself; I hoped to find from him arguments and strength of reason which would be too strong for my criminal

criminal passion. His exactness in performing the duties of Religion, made him by some be reckoned a Devotee. Judge, then, of my surprise, when, after having considered some time as if he feared to reply, he said, he saw no other good result from resisting my passion, but rendering myself unhappy.

I could not conceal my astonishment at these words, and it appeared so plainly, that M. De Laborde could not help taking notice of it.

“You wonder,” said he, “to hear me speak a language so op-

“posite to what you believe my
 “principles ; but learn what I
 “have only discovered to a very
 “few friends : I look on what you
 “call Religion, as a fine Chimera :
 “I know no other than the Light
 “of Nature, to which my beha-
 “viour has been always conform-
 “able. Nothing that is not con-
 “trary to the Law of Nature can
 “be evil, in my opinion ; and your
 “passion for the lovely De Coucy
 “has nothing in it contrary to my
 “principles.”

MR. De Laborde might have
 spoken much longer without be-
 ing interrupted ; my astonishment,
 which

which increased at each word, prevented my speaking: but recovering myself, I demanded if he seriously thought what he said; and if a man of his judgment could be so blind to a Religion, the foundation of which was so strong, so clear, and so conformable to the light of Nature?

“I SHOULD have asked you the same question,” replied he: “How a man of your understanding can really assent to the prejudices designed for the ignorant Vulgar, and let his reason be useless to him by continually counteracting it? What fruit

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“have you of your labour? The
“loss of your quiet. I pity you,”
added he. “You have appeared to
“me worthy of my friendship; I have
“given it you without reserve; and
“I wish you would draw from it these
“precious advantages, that perfect
“calm tranquility, and peace of
“mind, which is the sole happiness
“of man; a happiness not to be
“acquired but by letting Reason
“guide, to save us from the weak
“prejudices which would other-
“wise render us miserable!”

“I ALWAYS imagined,” replied I,
“that Religion could draw advan-
“tage from nothing so much as
“being

“being clearly tried by Reason;
 “you must permit me to think so
 “still, till you have proved the
 “contrary.”

“It is what I engage to do,”
 resumed he. “Some indispensable
 “affairs will employ me to-day;
 “but afterwards I shall be wholly
 “at your service; and I hope from
 “our discourses, the return of your
 “felicity.”

I PARTED from Mr. De Laborde,
 protesting I hoped nothing from
 his remedy; and shutting myself in
 my closet, I reflected on what I
 was going to hear. I could not
 conceive

conceive that he could alledge any thing against the truths graven on my heart by the finger of Reason (if I may use the expression). But when I cast my eyes on the pure manners of my friend; when I reflected on the extent of his genius, I said to myself (but quite low and imperceptibly), “Can it be that I
 “am in an error? I acknowledge
 “with shame, there were moments
 “in which I wished to be deceived.
 “I do not wonder, I must confess,
 “to see so many people Deists. I
 “should have been one, without all
 “doubt, if I had owed my know-
 “ledge to enthusiasm.”

IN

IN order to overturn all Religion in the mind of man, one should chuse a moment when interest or violent passion is predominant; the heart then darkens the understanding, and he who wishes to be convinced is already more than half so.

I DID not fail visiting Mr. De Laborde the next morning; and after having drank chocolate, we entered on our conversation.

I FIRST asked him what he thought of the Universe; the beauty, the variety, the justness of its structure, and the invariable order in which it moved.

I AM

“I AM very far from ascribing
 these to Chance,” said he. “Af-
 ter having minutely examined
 this immutable order, I am con-
 vinced there is a First Cause. I
 have met with several Free-
 thinkers, who have plainly said,
 “There is no God; the Creation
 of the World is a Chimera; the
 Eternity of the World appears
 not more inconceivable than the
 Eternity of a Spirit. It is true,
 I cannot conceive how a concus-
 sion of matter can produce this
 Universe, and preserve it in the
 order we see: but I can as little
 conceive the Existence of that
 Being whom you suppose.”

“AND

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“AND what answer did you make to these senseless wretches?” demanded I. “You will oblige me much to omit no part of your replies on a matter so interesting.”

“I WILL not,” says he; “but will give you the whole conversation.”

“MY Antagonist thought he had a great advantage over me, in saying he found no greater difficulty in conceiving the Eternity of the World, than the Eternity of a God. I demanded of him; ‘if he was a thinking Being?’”

“DOES

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"Does that admit of a doubt?"
replied he, with an air of self-satisfaction.

"Why not?" resumed I. "What
have I seen to make me think
you are? You have voice
and action; but Philosophy will
shew you That, in animals who
have not the faculty of thinking.
Why, pray, will you not allow a
creature so seemingly thoughtful
as the Ant, to be really so? I
grant, your outward acts are such
as would tempt me to believe
you capable of thinking; but
Reason suspends my judgment.
Between exterior acts and thought
there

THE TRIUMPH OF TRUTH. 63

“there is no essential affinity; it is
“possible you may think, no more
“than your watch. Do you take
“for a thinking Being, any animal
“who has been taught to speak?
“How do you know, then, that Man
“is in any thing more than a Par-
“rot, who has learned to talk?”

“It is not,” replied he, “words,
“but the connexion they have with
“each other, that can make us
“judge if a speaking Being is a rea-
“sonable one. If a Parrot answers
“justly to all I say to him, it
“would be folly to refuse him the
“faculty of thinking; because the
“proper arrangement of his dis-
“course

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"course is a certain proof of intelligence."

"But how do you conceive of the Mind of Man," added I, "this reasonable Soul—Do you believe it a simple substance separated from matter, and in consequence eternal? Or, believe you that the parts of our bodies are more perfectly formed than those of animals, which gives us this power of arranging our discourse in proper order?"

"That is nothing to our question," replied he. "I am certain you think your conversation convinces

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"convinces me of it; and it would
"be ridiculous to refuse me that
"faculty, because you cannot con-
"ceive how I do it."

"I AM convinced it is," resum-
ed I; "but it is no less so, to
"deny a Supreme Being, because
"you cannot conceive him. You
"will allow a reasonable Soul to a
"Parrot, if he speaks justly: allow,
"then, a reasonable Soul to the
"Universe, since all the reason of
"Man could never imagine any thing
"more perfect than its construction;
"since this superior reason, this
"soul of Nature, shines as brightly
"in the formation of the body of an

66 THE TRIUMPH OF TRUTH.

“ Ant, as in that of a Man. The
“ Wisdom of the Divinity appears
“ no less in the nicety of the eye of
“ the smallest Insect, than the fa-
“ culty of Thinking does in the
“ works of a Newton. Does not
“ the World formed prove at least
“ an Intelligence that the World
“ explains? It is in vain for you
“ to tell me, that the movement and
“ perpetual jumble of an infinite
“ number of atoms formed them-
“ selves fortuitously into this globe,
“ and that the same Chance which
“ produced, still preserves it. I
“ shall still answer, that your best-
“ arranged conversations are no
“ proof to me of your intelligence;
“ that

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“that you are only a machine who
“have the power of moving your
“lips, and making sounds; and
“that Chance alone makes you
“pronounce these words rather
“than any other; and that Chance
“would, perhaps, make you sing,
“*To the Bridge, my friend*; or
“some other nonsense, to the first
“question I should ask you!”

“Nothing could be more con-
“clusive than this discourse,” said I
to Mr. De Laborde; “and I can-
“not conceive any reasonable reply
“could be made to it.”

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"It is not possible, in effect," returned he. "There is, then, a God; that is to say, a Primitive Being infinitely raised above Man, who is possessed of all perfections, whom we ought to love and honour by the practice of every thing that is good in its nature, and by avoiding all that is evil in itself. That God created us to be happy; he had no other motive. Far be from us those ideas which paint him as a barbarous God, who takes a pleasure in tormenting his creatures, by forcing them to subdue those very

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“ry passions which he has given
“them for their preservation; who
“obliges them to renounce the en-
“joyment of those things which
“surround them; and who makes
“it a crime to use the good which
“he has created for them! Far be
“from us that superstitious attach-
“ment to exterior practices, esta-
“blished by the policy of Men,
“and which becomes useless to those
“who are certainly convinced of
“the existence of a Deity, of his
“Goodness, of his Immenstity; and
“who, through that conviction,
“must be virtuous. God sees me:
“Have I need of any other motive
“to keep me in due bounds? And

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“can the fear of punishment have
“any effect on a heart, which the
“sense of his presence cannot stop
“from what is wrong? It is to
“this conviction of the presence of
“a Deity, that I owe that Virtue
“which has gained me the esteem
“of the World. I love the Author
“of my being; I love myself, be-
“cause self-love being according
“to Nature, is in order. I love
“the Creatures also, because it is
“natural to love his resemblance.
“I shew my love to Men by endea-
“vouring to procure ease to their
“minds as well as their bodies, and
“I begin with myself, as I may be
“allowed

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"allowed to love myself more than
"others. This is, I think, all that
"God can demand of creatures
"like us; and this is what I have
"my whole life made my study. Is
"there any thing in what I have
"said, that hurts your Law of
"Nature?"

"No, certainly," replied I. "If
"we agree in our sense of the
"words, let us begin to examine
"them in order."

"There is," you say, "a Su-
"preme Being, who has created us
"to make us happy; and who has
"placed us in this World, as in a

" magazine, where Happiness ap-
 " pears under different forms, with
 " permission to enjoy them in our
 " own way. Far from being cri-
 " minal in seeking to be happy, I
 " fulfil one of the ends of the Crea-
 " tion by it. The Author of Na-
 " ture, as wise as powerful, has
 " made no creature without having
 " provided every thing necessary
 " to supply its wants. Now, the
 " desire of being happy, of being
 " perfectly so, is a sensation natu-
 " ral to Man. He ought, then, to
 " have in him faculties conducive
 " to true Happiness. The question,
 " then, is first to examine, In what
 " Happiness consists? 2dly, If it
 " is

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"is in our power to procure a perfect one?"

"THAT is the point," replied Mr. De Laborde,

"LET us see, then," returned I, "in what you make Happiness consist?"

"I CALL a man Happy," continued Mr. De Laborde, "when he enjoys all that is properly his own, and may reasonably flatter himself with doing so as long as he lives."

"AND what do you call properly his own?" demanded I.

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"I CALL his own," said he, "understanding, peace of mind, health of body, patience, fortitude, and the necessities of life supplied with abundance; or, at least, without want."

"AND do you believe," resumed I, "that every Man finds that in himself which will procure him those comforts?"

"WITHOUT doubt," replied he, "in proportion to what they are capable of feeling; because this desire, this thirst of Happiness, is not felt in the same degree by all, or rather, their organs are not
"equally

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"equally perfect; therefore, to be"
"happy, they have no occasion for"
"the same portion of riches, and"
"other good things, that are essen-"
"tial to some."

"LET us begin, then," said I,
"with the first thing requisite to"
"Man's Happiness, Understand-"
"ing. But I beg leave to ask what"
"you mean by Understanding?"

"I MEAN," replied he, "a ca-"
"pacity of knowing the Laws of"
"Nature, of cultivating and im-"
"proving that knowledge."

"VERY well," said I; "and ac-"
"cording to the perfection in which"
"you

“you possess that gift, you are capable of understanding the most exalted things, and knowing them in the most perfect manner?”

“CERTAINLY,” replied he.

“LET us, then, examine, at present,” returned I, “that which ought to be the first object and chief study of Man.

“HE ought, in the first place, to know himself; to endeavour to find out whence he came, and whither he goes. What end will it answer, if he knows all that surrounds him, and yet is ignorant of

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“of himself? Can he taste that
 “peace of mind, that tranquility,
 “which you have put among the
 “ingredients which compose Hap-
 “piness, if, like a blind man, he
 “gropes through this life, without
 “knowing in what it will end? I am
 “happy at present, say I to myself;
 “I know the order of the Uni-
 “verse; I admire the arrangement
 “of its parts; I know the prin-
 “ciples on which it acts: Why
 “have not I the same knowledge
 “of my own Nature? What is
 “my Soul? Will it subsist after
 “my Body? And, in that case,
 “what will become of it? Or,
 “will it perish with my Body?
 “And,

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“And, shall I cease to be, all at
“once? That sentiment, it is true,
“is contrary to Reason. I think
“my thoughts have neither length,
“breadth, nor depth; they are not
“then corporeal, since there is
“no Body without extension: the
“Soul must be, then, immortal,
“as she is composed of parts which
“cannot be disunited: But why
“have Men of Learning thought
“so differently of it. Had they
“not the requisites to Happiness?
“or, Do they fail in me? We
“have all sought for what is truly
“beneficial; we have not all ac-
“quired it. Can all then be hap-
“py? If not, the desire of Hap-
“piness

“ness is superfluous in the hearts
 “of those to whom true Wisdom
 “is denied, as the instinct of flying
 “would be to a Bird, if Nature
 “refused him wings. Here then,
 “is an imperfection in the Works
 “of the Deity : Man, then, is not
 “the Work of a God, out of whose
 “hands nothing imperfect can
 “come.”

Mr. De Laborde appeared much
 surprised at my arguing ; and after
 having paused a little ; “ I agree
 “with you,” says he, “ that one of
 “us must be mistaken in our no-
 “tion of true Knowledge ; but our
 “Happiness is not lessened by this
 “mistake,

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“mistake, since opinion alone
“makes Happiness or Misery. He
“who thinks himself happy, is
“really so.”

“THAT is what I am concern-
“ed at,” replied I. “I should
“have great compassion for a man
“who in the dark should take
“poison instead of bread; and who
“drank with pleasure from the in-
“fectious bowl, because he thought
“it was delicious nectar. Do you
“believe that we can enjoy tran-
“quillity in our own opinions?
“The Deist believes only in God;
“the Atheist attacks his Existence;
“the Materialist denies the Immor-
“tality

“tality of the Soul, the Christian
 “threatens all with endless punish-
 “ment. In what sect am I to rank
 “myself? Have I not reason to
 “fear being deceived in so im-
 “portant an affair? And can Peace
 “of Mind subsist with this Fear?”

“I THINK,” replied Mr. De La-
 borde, “that we have never had
 “sufficient evidence; but that does
 “not affect my Happiness. I have
 “sincerely sought for truth; it
 “would be absurd to believe that
 “God would punish me for not
 “having discovered what was above
 “my conception. I am, then, per-

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“fectly easy, assuring myself, if the
“knowledge of these things had
“been essential to my tranquility,
“I should have been able to com-
“prehend them.”

“I COULD answer you,” said I,
“either these truths are within the
“reach of Man’s capacity, or they
“are not. If they may be known,
“God, who descries our happiness,
“will not let us want light to dis-
“cover them : but if, on the con-
“trary, he chuses we should be-
“lieve without comprehending, he
“has revealed his Will to us, and
“given that Revelation an autho-
“rity which no reasonable Being can
“contest,

“contest, in Holy Writ: But re-
 “serving what I have to say on this
 “subject till another time, I shall
 “content myself with making you
 “confess, that Man is only posses-
 “sed of an imperfect Happiness;
 “and that his innate desire of be-
 “ing perfectly so, is never here to
 “be satisfied. Have you ever ex-
 “perienced it? Can you boast of
 “an enjoyment which nothing is ca-
 “pable of altering?”

“YES, without doubt,” replied
 he; “I am, perhaps, as happy as
 “any Man can be.”

G 2 “WHAT

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“WHAT do you call, As happy
“as any Man can be?” returned I.
“Is the wish for Perfection at an
“end? And are our immense de-
“fires filled by bounded know-
“ledge, and a peace which a thou-
“sand accidents may disturb? Can
“this be called true Happiness?”

“BUT what do you conclude
“from all this?” said Mr. De La-
borde.

“I CONCLUDE,” replied I, “that
“if Man is the Work of a God of
“Eternal Wisdom, he ought to be
“perfectly formed. In examining the
“body, I find a heart from whence
“the

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“ the blood flows; arteries and
“ veins through which it circu-
“ lates; and a due care still shewn
“ to preserve and recruit the just
“ mass necessary to life. It has
“ hands to take food; teeth of
“ two sorts, the one to cut, the
“ other to grind; a tongue to assist
“ in chewing, and swallowing:
“ indeed, there is not one part
“ which has not its office; nor any
“ of those parts which are not pro-
“ perly formed to discharge their
“ functions.

“ If I consider the Soul, I see
“ nothing there useless: the Un-
“ derstanding to conceive objects;

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“Memory to retain the ideas that
“we have conceived; a Will to
“banish or recal these objects ac-
“cording as they suit our conver-
“sation. This makes the perfec-
“tion of the Nature of Man : if any
“of these were wanting; if he
“found it necessary to repair his
“strength by nourishment, and had
“not parts proper to receive it; this
“necessity would be his torment,
“and make us doubt the Wisdom
“of his Creator. Yet is this want
“less felt by Man than the desire
“of being happy; that is, a thirst
“which never can be quenched;
“the more the heart obtains, the
“more it wishes. This desire is,
“then,

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“ then, an imperfection in Man,
“ and looks like a defect in the
“ Wisdom of his Author. Why
“ did he give him these insati-
“ able wishes? You must agree
“ with me, that Ignorance or
“ Malice must have done it, unless
“ we can find a satiety of Happi-
“ nefs in this life; or, in another,
“ an immense object to fill our im-
“ mense desires.”

“ I CONFESS,” said Mr. De La-
borde, “ that we must own an-
“ other life, or deny the Wis-
“ dom of the Creator. But how
“ does this conclusion destroy
“ what I have advanced? Our

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“Souls will be eternally happy.

“Will the Author of my Being,

“whom I have known, whom I

“have loved, whom I have endea-

“voured to please by imitating ;

“that is to say, by loving my fel-

“low-creatures, and doing them

“service ; will he, I say, refuse me

“Happiness in another life, for not

“having submitted my mind to

“things which it could not con-

“ceive ? Reason, which discovers

“a Primitive Being, shews me only

“that ; she has searched for other

“truths ; her searches have been

“in vain. This equitable Power,

“I repeat it, can he punish me for

“not having believed mysteries

“which,

“ which, being above my Reason,
“ have only embarrassed it? They
“ are clear to you; 'tis well they
“ are; I could wish they made
“ the same impresson on me. If
“ the wish is vain, that is not
“ my fault.”

“ THAT is what we will exa-
“ mine,” replied I. “ Man, who
“ is placed on Earth by a benefi-
“ cent Being, who designs him for
“ Happiness, owes, without doubt,
“ something to his Creator. If
“ his eyes are daily entertained
“ by the works of this First Cause,
“ he ought to admire them. If he
“ loads him with benefits, he ought
“ to thank him. If he has constant
“ need

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“ need of his protection, he ought
“ unceasingly to ask it. If God
“ has placed him in the World to
“ imitate himself, by the practice of
“ good, and the rejecting evil, he
“ ought to make it his Glory and
“ Happiness to fulfil that end.”

“ I AM convinced of all this,”
replied Mr. De Laborde; “ all these
“ duties are written in the heart of
“ Man; it is the Religion of Na-
“ ture to which he must adhere: it
“ was the Religion of our first Pa-
“ rents, if we believe what you call
“ the Scriptures.”

“ NOTHING is more certain,” re-
turned I. “ The question now is,
“ Whether

“ Whether Men have always ob-
“ served this Natural Religion; and
“ whether these principles of Equi-
“ ty are to be found in all Men, or
“ only in some few? If in all,
“ why do they not all well? If
“ only in a few, what Religion can
“ they have where this is want-
“ ing?”

“ It is to be found in all Men,”
replied Mr. De Laborde; “ but the
“ corruption of the Heart obscures
“ the Understanding, and hinders
“ them from clearly seeing what
“ they owe to their Creator, to
“ themselves, and their fellow-
“ creatures.”

“ THE

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“THE Corruption of the Heart,” interrupted I, “is this essential to their natures, or only accidental?”

“I THINK it is innate,” replied he; “and is owing to an irregular love of one’s self.”

“You will permit me,” returned I, “to remark to you, that the love of a Man’s self ought, on the contrary, to make him use all his endeavours to prevent this irregularity, since it is the source of all his pains. Preserve things in their natural order, you would see nothing but submissive children,

"dren, tender Parents, compassion-
 "ate rich Men. Instead of dis-
 "putes, quarrels, murders, the
 "World would be composed of a
 "chain of Brothers, united by the
 "tenderest links of friendship. I
 "repeat it, then, either these irre-
 "gular thoughts are not natural to
 "Man; or God, who designed him
 "for Order, has disappointed his
 "own end?

"It must be, then, supposed, that
 "the Corruption of Nature is an
 "accidental vice, which God has
 "permitted for some great good,
 "and to which he has given a cer-
 "tain remedy; or, as I have be-
 "fore

"fore said, he has given these
 "thoughts to Man through igno-
 "rance or malice. I make a fi-
 "gure, and place it on a pedestal
 "on an equal balance, with a de-
 "sign it shall stand even; if I fail,
 "either I am willing it should fall,
 "or am not able to prevent it."

MR. De Laborde appeared very
 much embarrassed; and as people
 are generally very unwilling to
 own themselves deceived, he brisk-
 ly replied, that it was, after all, of
 no consequence to know the causes
 of our irregular natures: "All that
 "I have to do, is to moderate
 "my passions, without examining
 "from

“from whence proceeds their ex-
cesses.”

I could not help smiling at
this reply; and he felt the ad-
vantage it gave me over him.

“I confess,” said he, “that the
difficulty I find in answering you
may give occasion for humour;
it does not appear reasonable that
God should be the Author of ir-
regularity in Man.”

“Some change there must have
happened in him since his for-
mation,” added I; “it is to this
change that we ought to attri-
bute

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“bute the depravity of Nature;
“and against this evil, as I have
“already said, God has with infi-
“nite goodness provided us suffi-
“cient remedies. You are igno-
“rant, you tell me, of the princi-
“ples of this evil; the remedy,
“then, must be equally unknown.
“The Love of God, and that of
“our Neighbour, are both natural
“affections in the Heart of Man.
“I have as much reason to be sur-
“prised at seeing him act contrary
“to his feelings, as I should be
“to see a stone raise itself from its
“centre, the Earth, without any
“assistance. I seek, I examine
“from whence this disorder; and
“after

“ after having made vain efforts to
“ discover it, I am convinced it
“ is to me an impenetrable riddle.
“ This is your situation. Open the
“ Scripture; you will find that
“ which you have vainly sought
“ elsewhere, and will be obliged to
“ say to yourself, If this event is
“ not true, at least it is reason-
“ able; it would remove my
“ doubts; I ought, at least, to ex-
“ amine it.

“ To know whether the History
“ of the Fall of Man, and his Re-
“ demption, is true, or a fiction, I
“ ought to endeavour to find out
“ whether it is revealed by God, or

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"not, If I can convince myself
"that it is He who has discovered
"this mystery, let me no longer
"cavil at what is contrary to my
"reason, which is too much bounded
"to comprehend the designs of
"Infinite Wisdom. Will you, Sir,
"yield to conviction, if I can prove
"the truth of Revelation, as cer-
"tainly as I have demonstrated the
"necessity of it?"

"Yes, without doubt," replied
Mr. De Laborde; "but I foresee
"great difficulties in your project."

"THAT is my affair," continu-
ed I. "Let us recollect a few things
"which

“ which I have advanced, and of
“ which you are convinced.

“ MAN, like the World, is the
“ work of an intelligent Being ; for
“ the effect cannot be more perfect
“ than the cause : the perfection of
“ the art indicates the knowledge
“ of the Artificer. This Being,
“ who has made all things, has
“ not himself been made : He pos-
“ sesses all perfections, since there
“ is no power above him who can
“ set him bounds. Being good, he
“ has formed Man to be happy.
“ Being wise, he has provided every
“ thing conducive to that end. The
“ happiness of Man consists in a

“ good understanding and content
“ of mind, which never can subsist
“ with irregular passions. Has Man,
“ then, an empire over himself?
“ Experience teaches the contrary.
“ His natural lights obscured, are
“ not sufficient to guide him; it is,
“ then, necessary there should be
“ a law, and motives for observing
“ it.

“ SEVERAL laws are offered me;
“ those who offer them, assure me
“ they come from the Supreme Be-
“ ing. I ought to examine with-
“ out prejudice, which of these
“ laws best suits the obligations
“ we have to the Creator, and
“ which

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“ which best answers his design of
“ rendering Man happy by making
“ him just. If I find in this law any
“ thing which is repugnant to my
“ natural principles, any thing
“ which disturbs the order of So-
“ ciety, it is defective; it cannot
“ be the work of a God.

“ I would examine, in the next
“ place, if those who have given
“ this Law were the Ministers of
“ the Supreme Being. My next
“ examination should be, whether I
“ had any thing to risque in ob-
“ serving it, whether I had any
“ thing to fear in neglecting it.

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“WHAT are we taught by the
“ Law of Nature? To render to
“ God that which we owe him, as
“ being infinitely above us—God,
“ the excellence of whose nature
“ would oblige me to respect him,
“ even if I owed him nothing; but
“ being a creature formed by his
“ hand, he has a just dominion over
“ me. And as Eternal Wisdom has
“ a right of directing my actions,
“ have not the Sacred Writings dis-
“ covered to me all these motives
“ for adoring my Creator? Does
“ not the reading of the won-
“ derous goodness of my Creator
“ excite me to love my depend-
“ ance? Without doubt, adoration,
“ respect,

“ respect, and love, are command-
 “ ed in the three first Precepts of the
 “ Decalogue.

“ LET us examine whether the
 “ others do not dictate what we owe
 “ to ourselves, and to our neigh-
 “ bours. The Fourth teaches us our
 “ duty to them to whom we owe
 “ our life, or those on whom we
 “ depend. The others can only be
 “ explained thus : Do not that to
 “ others which you would be un-
 “ willing should be done to you.
 “ Indeed, it is a duty owing our-
 “ selves, to preserve peace of mind,
 “ the testimony of a good con-
 “ science, which pursues Virtue, and

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“ flies from Vice ; and this is the
“ tendency of the Ninth and Tenth
“ Commandments.

“ LET me point out to you that
“ which characterises our Law, and
“ proves its Divinity. It not only
“ forbids evil actions, but even ex-
“ tends to those desires which,
“ without disturbing the order of
“ Society, would debase a man in
“ his own eyes, and rob him of
“ that peace which can only pro-
“ ceed from a pure conscience.
“ The true character of the Di-
“ vinity clearly appears in Holy
“ Writ ; because it is not possible
“ to imagine any thing more per-
“ fect than what is there ordained.

THE TRIUMPH OF TRUTH. 105,

“THOUGH this alone is sufficient
“for any reasonable man, I would
“yet push the incredulous to ex-
“amine, whether those who deliver-
“ed this Law, and professed it came
“from God, did not authorise their
“mission by some action above the
“strength of Human Nature.

“THAT there have been Men
“who have submitted to this Law,
“is a truth which cannot be con-
“tested. But, perhaps, these Men
“were only a small number of
“Philosophers, who embraced, with-
“out trouble, a Law which agreed
“with their principles. No such
“thing : they were so untaught, as
“to

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“to make a Calf, and adore the
“work of their own hands. Such
“were the people to whom Moses
“gave the Law; such were they
“who received and practised it.

“BUT what means did he use to
“constrain them? Did he, like
“Mahomet, employ fire and sword?
“Not at all. He was alone; he
“drew them out of Egypt, and
“led them into the Desert by the
“common road, I will say, if you
“please; and, some time after, said
“to them, ‘Submit yourselves to
“the Law which I have laid
“down for you; it is the Law of
“that God who employed me to
“open

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“ open a passage through those wa-
“ ters for you, with which he cover-
“ ed your enemies.”

“ BUT this Man is mad,” replied
the Jews ; “ he would oblige us to
“ believe him, and founds our faith
“ on a falshood that every one of us
“ can contradict. Were we asleep at
“ the time of this miraculous passage ?
“ How can he talk to us of this
“ Manna that fed us, when there is
“ not one of us has ever perceived it
“ fall in this Defart ? But if it
“ really did fall, and it was a natu-
“ ral preservative to life, why would
“ he persuade us that it will not
“ keep from day to day ; and that
“ there

“there is only one day of the week
 “in which it can be preserved to
 “the next; because that day is con-
 “secrated by God for a Sabbath?”

“THESE would have been, un-
 “doubtedly, the objections the Jews
 “would have made to Moses: their
 “not making them, is a proof, then,
 “that miraculous actions were per-
 “formed by their Legislator; to
 “whom God lent his power to au-
 “thorise his Mission.

“LET us examine, in the third
 “place, what can hinder us from
 “receiving this Law. They say
 “it renders Man miserable; it
 “makes his life a perpetual labour;
 “it

“it is incessantly tearing from him
“every thing that is desirable, and
“consequently prevents his enjoy-
“ing that happiness for which he
“was created.”

“BUT let us consider, whether
“it is the practice of this Law
“which makes Man miserable. If
“so, it must be opposite to the
“natural principles which he finds
“in his heart: he must then be
“happy in violating it. But I
“have proved that this Law, well
“observed, will put all things in
“their natural order, leaving no
“other pains to Man than those
“which are inseparable from Hu-
“manity.

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“manity. It is not, then, the Law
“which is rough, but our corrupt-
“ed thoughts which make it ap-
“pear so to us. It is not, then, re-
“jecting the Law which can make
“us happy, but destroying the
“thoughts which are opposite to
“it. It has, indeed, ordered me
“to combat inclinations which
“are very dear to me; but Expe-
“rience proves that it will cost me
“less to vanquish, than to satisfy
“them. It is more easy to despise
“the honours we have acquired,
“and content ourselves with a
“little, than to furnish imaginary
“wants to infant Luxury. I say
“as much of all the other passions,
“without

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“without excepting that which appears most natural to the Heart of Man, Love. The combats which he must sustain to defend himself against it, are less painful to support, than the suspicions, jealousy, desires, and disgusts, which almost always accompany this passion.

“I DRAW near the conclusion of my Argument. If I risque nothing in observing this Law, what have I not to fear in refusing to submit to it? since the same Scriptures, which convince me of the Divinity, denounce eternal vengeance against me, if I
“fulfil

“ fulfil not the duties there pre-
 “ scribed me ; and if I do not bend
 “ my mind to the truths which
 “ they have taught. Have I proved
 “ by what I have advanced, the ne-
 “ cessity and certainty of a Re-
 “ velation ?”

“ I HAVE always been struck,”
 replied Mr. De Laborde, “ with the
 “ purity of the Christian Law, and
 “ I should certainly adopt its wor-
 “ ship as well as its manners, if it
 “ was possible for me to compre-
 “ hend its mysteries. Why has
 “ God given me reason, if I am not
 “ to use it ?”

“ It

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“It is enough that she discovered
“to us the motives for belief,” re-
turned I, “by informing us of things
“revealed; and to convince you
“by your own reasoning, remember
“what you have confessed of the
“imperfection of Human Under-
“standing, when you agreed that,
“after vain efforts to comprehend
“the Divinity, and the nature of
“our own souls, the generality of
“Mankind know not to what they
“should adhere; that every one
“has different thoughts on these
“interesting subjects, and that the
“Divinity would not make the
“imperfection of their understand-
“ing criminal. You agreed some

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“moments

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“ moments before, that there were
“ men who maintained the Eter-
“ nity of Matter, and attributed to
“ its fortuitous course the order of
“ the Universe. This sentiment
“ appeared to you very absurd :
“ yours was no less so to the
“ sticklers for Matter ; Are they
“ culpable, when they refuse to
“ honour a Being whom they do
“ not know ?

“ But tell me, say you, can
“ they voluntarily shut their eyes
“ to evidence ? Not at all. They
“ pretend it is more reasonable to
“ deny the existence of a God,
“ than the necessity of a worship,
“ and a revelation ; or rather, that
“ these

“these two truths are inseparable,
“since it is more natural to believe
“there is no God, than to imagine
“him without love for his Crea-
“ture, and so indolent in what re-
“gards him, as to have neglected to
“teach him to know and honour his
“Creator. I do not see how the
“Atheist is more culpable than you.
“Justify him, if you justify the
“Deist; or rather frankly acknow-
“ledge the darkness of Human
“Understanding, and confess in
“this darkness the pride of Man,
“who would equal himself with
“his Maker.”

HAVING spoken with vehe-
mence, I stopped to hear what Mr.

De Laborde would answer; but he appeared buried in deep meditation. I did not chuse to interrupt him, and taking up a book which lay on the table, I amused myself with reading about half an hour; after which my friend appeared as if waking out of a long sleep.

“ I CONFESS,” said he, “ that
 “ the pure Morality contained in
 “ the Evangelists cannot be enough
 “ admired; Unbelievers are forced
 “ to confess it has the appearance
 “ of the Work of a God, at the
 “ same time that they deny him to
 “ be the Author. But is it not suffi-
 “ cient to conform to this Mo-
 “ rality,

“rality, without submitting to own
“a faith contrary to Reason?”

“No, undoubtedly,” rejoined I;
“my argument cannot be divided.
“If there is a God who has pre-
“scribed these rules of conduct, it
“is he who has offered me this faith
“to which my reason objects; be-
“cause it is just I should yield my
“boasted reason, and confess it is
“too weak to comprehend the Na-
“ture of Him who is raised infinite-
“ly above my highest conceptions.”

Mr. De Laborde promised to
make serious reflections on what I
had said. The desire I had of see-

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ing him renounce his errors, had the power of suspending my passion for Madame De Coucy. I reflected in solitude on the torments I had sustained in one month, and I concluded that my pains had their source in my want of resolution. I prayed to God with fervency for new strength, and I rose from the ground where I had prostrated myself, with a fixed design of seeking in flight a victory, which would be always uncertain while I remained in Paris,

As soon as I had formed this resolution, I felt peace return to my breast. I appeared at table with

with a serene countenance; and my Uncle testifying his joy at this change, I took occasion to tell him, that the manner of living at Paris being quite contrary to my inclinations, my tranquility was the effect of a design I had formed of quitting it. His friendship engaged him to spare nothing to keep me with him. Seeing me immovable, he begged me to give him one month: this was what I could not refuse, and I resolved to employ it usefully for Mr. De Laborde.

I VISITED this Friend the next day, whom I found so changed, that I could scarcely know him.

“COME, Sir,” said he, “finish
“your work; I have spent the
“night in meditating on the great
“truths which you have made
“known to me; and I am going
“to make a confession which will,
“indeed, humble me. I am con-
“vinced; and my reflections have
“had no other object than rumi-
“nating on the truth which you
“have discovered to me in a man-
“ner too clear to leave any room for
“doubt. However contrary to my
“reason the mysteries of Revealed
“Religion may be, I cannot help
“thinking them revealed by a God,
“to whom I ought to sacrifice my
“own wisdom. I am, then, con-
“vinced:

"vinced: but how much had I to
 "give up before I could own this,
 "even to myself? What will it
 "not cost me to own it to my
 "friends, who have hitherto heard
 "me with complacency, and the
 "greatest part of whom have adopt-
 "ed my sentiments? I shall lose
 "their friendship, perhaps their
 "esteem; and I am going to be
 "the object of their raillery, after
 "having been their admiration."

I HAD not much trouble to con-
 vince Mr. De Laborde, that it was
 more glory to confess an error,
 than to persist in it through a false
 shame. He determined courageously;

ly ; but his example was followed only by one of his friends, who, like him, had adopted new opinions : the rest had secret reasons for attaching themselves to Deism : they pitied him first, and then accused him of weakness ; but he had courage to raise himself above human respect, and lost no occasion of confessing himself deceived, and endeavouring to undeceive others.

I THOUGHT now of preparing for my approaching departure. I seemed not to be perfectly free, till I quitted an abode which had like to have cost me my innocence ; but Providence had disposed otherwise.

I im-

I imparted my design to my friend; the only thing which rendered it painful, was the necessity of leaving him. I made a proposal to him of sharing my solitude, and uniting our fortunes, so as never more to separate. He embraced me with transport, and told me he should ever remember this precious mark of my friendship; but that he had a daughter, the only fruit of his marriage. "As my moderate fortune," added he, "will not permit me to settle her equal to her birth, I was in hopes she would have had a taste for a religious house, in which she has been bred. But though at seventeen

“teen she has sense above her age,
 “it has not determined her to em-
 “brace a state for which she ex-
 “presses an invincible aversion,
 “and I am preparing to have her
 “at home with me.”

I was ignorant till now that Mr.
 De Laborde had a daughter. I
 begged him to let me have the
 pleasure of seeing her. This he
 immediately granted. She was not
 handsome, but her countenance had
 a pleasing something which cannot
 be described, and which interests
 the beholder at first sight. Her
 Father acquainted her she should
 leave the Convent the next day;
 but

but he told her, at the same time, that his house would be a more austere retreat than that in which she had hitherto lived; for that except the pleasure of being with a Father who tenderly loved her, her situation would have nothing agreeable in it for a girl of her age accustomed to society.

SHE assured Mr. De Laborde, that she wished for no other satisfaction than that of living with him, and that she thought herself happy that his fortune would not permit him to engage her in a manner which might be more disagreeable than a Cloister.

OUR

OUR visit was short. Mademoiselle De Laborde was very sensible. I went out of the parlour full of esteem for her—but as tranquil as when I entered.

AFTER I had quitted my friend, I reproached myself with having given so little attention to his circumstances : I was rich, and what better use could I make of my fortune than to share it with so worthy a Man ? I was not of an age to dispose of my estate ; but I had a considerable sum, of which I was master, and resolved by a secret means, so as not to offend his delicacy, to make him partaker of it.

As

As I was willing to profit by the short time which remained to enjoy the conversation of my friend, I passed all the hours I could steal from my Uncle at his house. Every day I discovered some new good quality in his amiable daughter: her discourse was unadorned, but full of good sense. Her father had neglected nothing in her education; and tho' he had intrusted her to the care of a very able Governess, he had not passed a day without seeing her, and informing her in some useful knowledge. Nature had seconded his cares, and Mademoiselle De Laborde might be called a very accomplished girl.

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THE time of taking my leave at length arrived. We shed unfeigned tears, and I made my friend promise to join me, if Providence furnished him with the means of placing his Daughter advantageously.

As I was to set out the next morning, I took leave of my Uncle and his family, and went to bed early; but sleep seemed to fly my eyes. My solitude, which I had wished with so much ardour, presented not itself with that smiling aspect which had before enchanted me. Amazed at this alteration, I examined the occasion of it. Made-moiselle De Laborde presented herself

self then to my mind. I had found in her conversation a pure satisfaction, exempt from uneasiness. I was not in love; but I felt for her a tender friendship which I was not sensible of till the moment of losing her.

“WHAT is wanting,” said I, “to my happiness? A virtuous companion is the highest felicity. How is it, that I never knew till now that it was wanting to mine?”

I PASSED a great part of the night in these reflections; but I

was not a little embarrassed how to make my Uncle approve of my design. What merit could recompense the want of Fortune, in the eyes of a Farmer-General ?

I WAS employed in these thoughts, when Mr. De Janfon entered my chamber : he had spent the night in company ; and seeing it was day, in passing my apartment, he thought he would wake and embrace me once more, which he could not do without shedding tears.

“ WHY

“WHY will you quit us?” said he. “How comes it that I have not power to fix you here? Can any one at your age chuse to bury himself in the Country?”

“SIR,” said I, “there is a means of keeping me with you.—Consent to a marriage which will make me happy, since you hold the place of a father, and have a right of disposing of me.”

“AND do you tell me you are in love, my dear Nephew?” said he, with joy. “Who could make a conquest of you? for I flatter

“ myself she will return your passion, and that you have considered what is due to your Birth and Fortune.”

“ I AM not in love,” replied I,
“ nor do I know that I am loved ;
“ I flatter myself I am esteemed.
“ The match which I propose is
“ proportionable, with regard to
“ Birth ; but I never looked on
“ Fortune as a thing worth the
“ thinking of by a reasonable Man,
“ who, without any addition, was
“ rich enough to make himself
“ and his partner happy !”

I THEN

I THEN acquainted my Uncle, the Lady was Miss Laborde, and begged him to interest himself in my favour. He knew and esteemed the Father.

“I CONGRATULATE you on so judicious a choice,” said he. “I know this young Lady only by report; but a daughter whom I have lost these two years, and who was bred with her, has given me so advantageous a picture of her, that I am very desirous of seeing her my Niece.”

I THANKED my Uncle a thousand times for his complaisance;

and as soon as he could visit with good manners, he accompanied me to Mr. De Laborde's.

My friend was surprised to see us, and having asked what procured him that happiness, Mr. De Janfon opened the subject of our visit. What was the astonishment of Mr. De Laborde! He had never remarked any desire in me towards his daughter, and he doubted whether he should give credit to it. I feared he was not determined to render me happy. "And can
"my friend," said I, "hesitate to
"become my Father?"

"No,

“No, Sir,” said he; “I am
 “sensible of the honour you do
 “my dear Henrietta; but I can
 “hardly persuade myself of a hap-
 “piness which exceeds my hopes.
 “It is not your Fortune that I
 “look upon; I dare assure you,
 “that had I found in an indigent
 “man the qualities I have
 “known in you, I should not have
 “hesitated a moment to give him
 “my Daughter. I hope she will
 “know your value, and that her
 “conduct will never give you rea-
 “son to repent your choice.”

Mr. De Laborde sent for his
 Daughter, and having asked her if
 she

she had no objection to receive a husband from his hands, she replied, that he had a right to dispose of her; but that if he left to her the choice of her state, she wished for no other than that she was in; and that she looked on the necessity of being separated from him as an evil for which nothing could recompense.

“THERE is no occasion for leaving your Father,” said I, throwing myself on my knees; “content to my happiness; I hope he will make it complete, in promising never to quit us.”

HENRIETTA

HENRIETTA was silent. Her Father pressed her to declare herself: she gave me her hand, and desiring me to rise, assured me she obeyed, without regret, a command which she found so conformable to her own inclinations.

THIS confession filled my wishes. No time was lost; and in eight days I became the husband of Henrietta.

My days glide happily away with this worthy wife; Mr. De Laborde shares his tenderness between us;
and

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and we experience every day, that
there is no union so happy as that
which is built on the esteem inspired
by Virtue.

F I N I S.



THE HISTORY OF THE

of the experience every day that
there is no more to be said as that
which is both on the other hand

THE